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DIALOGUE,

OR NEW

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Friendly Debate,

BETWEEN

A *High* and *Low* Church-man,

CONCERNING

ELECTIONS.

OR

High Church-man

The most certain Rules how to know and choose the
fittest and best Men to serve in PARLIAMENT.

With divers other Matters of Importance.

Dedicated and Recommended to the serious View and Con-
sideration of all *Gentlemen*, *Freeholders*, and *Freemen*, in
every City, Town, Burrough, or Corporation in *England*.

Blessed are the Peace-makers. St. Mat. 5.

Printed in the Year MDCCV.



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A
DIALOGUE,
Or New
Friendly Debate,
CONCERNING
ELECTIONS.

High Church. MY old Friend! you'r welcome from the
Court of *Hanover*.

Low Church. Sir, I'm glad to find you alive and well; and
being happily met again, I hope we shall be the same good
Neighbours, and Friends, as formerly.

H. It shall be no fault of mine, if we are not so. But,
upon what Errand cou'd you go to Visit that Court? Had
you the *Queen's License*?

L. Whether I had leave or not, I was minded to gratifie
my Curiosity; and because I'm thought unworthy of any
Place of Honour or Profit at Home, was willing to secure an
Interest for my self, in the next Reign.

A 3

H. A

A Dialogue concerning Elections.

H. A forward Gentleman indeed ! to overlook the Duty you owe to your present Sovereign, and to offer Service to a *Foreign Princess*, (tho' a lawful *Protestant Successor*) before the *Throne is vacant* : The incomparable Queen of *England* will hardly thank such a Subject, or repose a Trust in any Man so given, so much inclin'd to *Changes* of Governors and Government. God Almighty grant the Queen a long Life, with the continuance of a Religious and Courageous Heart ! that you, and all others of your mind, may meet the Disappointments you deserve : What then will become of your dear-bought Interest ?

L. I may be mistaken : However, I don't altogether pray as you do, nor repent the Pains, Hazards, and Expences of Travel ; I have seen a great part of the World ; am acquainted with the Religion, Laws, Manners, Power, Wealth and Policies of many Countries.

H. I suppose, after your strictest Enquiry and Observation, you must allow *England* to be the very best of all Nations.

L. Truly that's my Opinion ; and we should be the happiest of all People too, cou'd we be content with what Blessings we enjoy, and be moderate, true, and just to one another ; the World could never hurt us, tho' they envy our Felicity.

H. So far you and I agree ; we are plac'd in a Land of Plenty, and with a most excellent Queen, we have as admirable Constitutions, both of Religious and Civil Government, as any in the World ; we have all can reasonably be desired, except *Loyalty, Peace, Love and Unity* : And don't you think it a sad Case, that for want of these we will endanger the Publick Welfare, and be the contrivers of our own Misfortunes ?

L. 'Tis really so ; and I think it the more melancholy Reflection, because our Differences and Contests do arise from the Prejudices of Education, and are chiefly managed about some circumstantial Matters of Religion. I have visited di-
vers

A Dialogue *concerning* Elections.

3

vers Courts and States much varying from each other, and among themselves; and 'tis no wonder, if by this variety I have learnt to be indifferent, as to the Modes and Externals of Religious Worship; but am still as zealous in Worldly Things, as you ever knew me, or any Man else.

H. I wish you don't make a God of this World; and place your Interest in that which is not so, or not of the highest Importance to you.

L. Tho' I am not so High a *Churchman* as you are, yet I was Baptiz'd in the same *Church*; I learnt, and soon forgot, the *Church-Catechism*; I come some times to hear Sermons, but seldom am at the beginning of Prayers, and never at the Sacrament of the Lords Supper, unless upon *Occasion*: I consider how the Nation is divided into Parties of different Principles and Designs; I Trade and Deal with *Dissenters*, and Men of all sorts; I think it best to carry my self wisely, as they seem to direct; that I might share in their good Fortune, and not be in danger of losing what Estate I have, in case the *Church* should go down.

H. This is the *subtily of the Serpent* drawn to the Life; and if I cannot perswade you to be a better *Churchman* than this confession amounts to, you industriously renounce your *Baptism*, Apostatize from *Christianity*, and, for ought I see, do prefer a *Temporal Gain*, before a good *Conscience*, and the *Favour of God*; which last are only to be obtained by our *Sincerity* in Religion.

L. May I beg of you to wave this Discourse at present: I know you are able to advise me well, and I have no cause to question your *Integrity*, but I would first talk with you about other matters; for I am going upon Business which requires *Expedition*.

H. What Business is that, which, in your opinion, ought to supercede the Knowledge and Practice of true Religion?

4 A Dialogue concerning Elections.

L. 'Tis our indefatigable Endeavour to secure a Majority of Voices at the next *Election*; that we may get a Ruling Number of new-found rare *Commonwealth Members*, for our Representatives in Parliament.

H. A most dangerous Attempt, no less than threatening the Subversion of the *Establish'd Government*. If that's your Business, it shou'd be duly consider'd, and carefully avoided by every honest Man: But pray, why so forward, the Writs are not yet Issued out for the new Elections?

L. What a Question is that to one of us? May not we improve Time to all Advantages? Our restless Party stick at no Pains, Means, or Expences; if we think fit to Feast, Bribe, Flatter, or Menace, who can hinder us? We have dispatcht our *Circular Letters* above three Months ago, and by one Agent or other, have personally Visited every individual Freeholder and Freeman concern'd in this Affair; while the Gentlemen in the House of Commons perhaps do little imagine there should be such powerful Endeavours us'd to supplant them. What say you to this?

H. Say to't! I say 'tis no small degree of Ingratitude to those Honorable Patriots, who with constant Attendance, and great Charges, have faithfully serv'd the Publick. —

— 'Tis an unfair, indirect ungentleman-like Proceeding, to supplant or undermine any body; 'tis like the pronouncing a final peremptory *Conclamatum* before the Man's dead; like the seizing upon a Succession or Reversion not void. The Queen and Nation have no cause to commend this mighty *Diligence*; and this I farther say; if it be the Temper of a *Low Churchman* to be tricking, deceitful, to work invisibly; to carry a smooth outside, but to have mischief in his Heart; then defend me from such a Churchman! I'm sure a professed Dissenter, (who is true to his Principles, and always what he seems to be) makes an honest Man, is more to be respected, than the Man who pretends Love to the *Church*, but has none.

L. Well,

A Dialogue concerning Elections.

5

L. Well, well, you *High-Flyers* speak and judge Ill of us, but the *Dissenters* still praise us for the best *Churchmen*.

H. So you are for their purpose, as fittest to serve their Turn: For as you'l not be strictly bound to the Rules of any Religion, you may easily be perswaded to introduce theirs, and lay aside your own.

L. With submission, Sir, you'l grant, that the Office of a Parliament-man is not perpetual, nor so much as settled on him during Life; the *Trienal Act* has sufficiently determined that Case: And can it be for the Reputation of any County in *England*, to suppose there are not many other Gentlemen of equal Merits to those who did possess that Office? If so, where lies the fault of our new Candidates, in offering their Service in their several Counties?

H. 'Tis freely granted that this Office is not Hereditary, nor entailed upon particular Persons and Families; and no Man is regularly Qualified, without a new and free Choice: But for any Gentleman to croud himself into a Chair before 'tis fairly quitted, or without asking leave of the possessor, is at least a piece of Incivility; tho' these Candidates were Men of good Principles and Abilities, yet to set up for this Honour so long before the Royal Notice of a Dissolution, or before a General Publick Meeting, or of the Majority of Gentlemen in the County, or till he is nominated and approved by them, as a fit Person to be so entrusted; 'tis till then a Breach of that Temper and Moderation so much boasted of in your Party: 'Tis an acting contrary to the Character and Practice of a Gentleman; 'tis like the raising of a Civil War amongst us at every *Election*; at least, a putting the bad Humors of the Nation into such a Ferment, as may endanger the Health of our Constitution, and give great Hopes to the *French*, *Scots*, and *English* Fanaticks, to get Advantages by our Divisions.

L. 1

A Dialogue concerning Elections.

L. I must ingeniously confess, that I don't approve of these private Cabals and Combinations, or that a few prejudic'd, misguided Men, should cast so great a Disrespect upon the High-Sheriff, Deputy-Lieutenants, Justices of the Peace, and a great number of other worthy Gentlemen, as not to consult them, tho equally concern'd, in this weighty Affair : And, if it be safe for me to speak Truth, I can say, we have some furious Men on our side, who are the more fond of these Heats and Contests, because they somewhat remind them of those *Blessed Times* when we were all in the greatest Confusion : Yet methinks, the then suffering Families (who have now any thing to lose) shou'd dread the like Calamities, which our own Divisions once brought upon this Kingdom.

H. I'm pleas'd that you dare speak Truth ; ('tis a rarity in this Age, especially amongst your *new Acquaintance* ;) may you ever approve and adhere to Truth : If you do so, we shall soon be of one and the same Opinion. We'll go on and consider what wou'd be the inevitable Consequences of changing our *Monarchy* into a *Republick* or *Commonwealth*, and our *Episcopal Government* into that of *Presbytery*, or any other Sect ?

L. We'll consider them with all my heart.

H. The Consequences then would undoubtedly be the same as in the late Times of Usurpation, *viz.* the Ruling without King, Queen, or House of Lords, Spiritual or Temporal ; the impoverishing and enslaving the richest Gentlemen in the whole Kingdom ; the robbing all People of Religion, Liberty, and Laws ; a Voting down Churches and Colleges as useless or inconvenient ; that these conscientious Fanaticks might possess the Revenues of both.

L. God forbid we should be accessory to such wickedness ! we hope he will give us more grace, than to consent to our own, or our Neighbours ruin.

A Dialogue concerning Elections:

7

H. I remember an Observation made upon the Current Coin at that time, GOD WITH US, on one side; THE COMMONWEALTH OF ENGLAND, on t'other; which occasioned this witty and true Remark, *That God and the Commonwealth were not both of a side.* Accordingly it happen'd, for no sooner was the Government of *King and Bishop subvert-ed*, but presently there were as many Religions as Men, monstrous Swarms of Errors and Heresies broke in upon, and an Inundation of VVickedness overspread the Land; to the prodigious Dishonour of God, and the Destruction of Publick VVelfare, beyond the Example of former Ages. And we may most Rationally infer, that the *same Causes*, set on foot by the *same Principles*, must Eternally produce the *same Effects*.

L. Tho I cannot deny, that *what has been, may be*, yet our *Modern Dissenters* (if we may believe 'em) are not so very ill-natur'd as their Predecessors; they are not for Dethroning the Queen, or totally Subverting the Government, but think it advisable to Balance the Power, that there might not be too much of it in one Scale, to make *Church and Conventicle* to temper each other: And their zealous Opposition, which seems to *disturb*, is design'd to *promote* and *advance* the Publick Peace and Security.

H. They have a Talent, by good words and fair Speeches, to deceive the Hearts of the Simple; look into all well Constituted Governments, and you'll find the Power devolv'd on one sort of Men, else, where different Parties are always contending for Superiority, they must inevitably cause *great Convulsions* in the Government; which cannot consist with the Peace and Security of it. VVhat can the *Dissenters* wish for (except the Government it self) which is not granted to them, and settled by Law? Is it a *Religious Liberty of Conscience*? They have it without molestation? Is it a Priviledge of *Purchasing*

chasing Estates ; of *free Trading* and *Dealing* equal to any other Subjects ? They enjoy them to the full. And if they'll not content themselves, to serve God in *their own way*, to have advantages of growing Rich, while they are excused from the Troubles and Expences of attending upon Publick Offices, Civil or Military. They must have some other *Design*, which we can easily guess at, tho they endeavour to conceal it. But if in charity we suppose the best, that they have no ill meaning in all their violent Oppositions, yet one success would raise their Hopes of a second ; new Temptations will insensibly grow upon them, and such Accidents may occur, which in the progress may carry the Ambitious infinitely beyond the Line of their first Intention, and ingage them in such Courses out of which, when they come to discern their Error, it may be too late for them to recover.

L. 'Tis a thing heartily to be wish'd for, that the *Dissenters* wou'd rest satisfied with the Favours allow'd them ; and that the Gentlemen who now set up against the Church, would consider the Dangers to which they expose themselves and the whole Nation. The grand Rebellion was carryed on under a specious Pretence of Redressing Grievances, and for preventing Mischiefs ; and yet the very Cure prov'd worse than the Disease. The Animosities and Disputes of those Times ended in Blood, Poverty, and Desolation.

H. Yes ; and 'tis also matter of Fact, That those Gentlemen who Excluded and Banisht the King and Bishops, were glad to invite them back again.

L. I must not blame you for taking care of the Queens preservation, and the Safety of the Church of *England* : But, pray, why so much concern for the Bishops ? The *Dissenters* declare, They have more cordial Friends amongst the Bishops, than they had reason to expect : And therefore those Friends must be safe, in no danger, whatever becomes of the rest.

H. That

A Dialogue concerning Elections. 9

H. That Man most needs the care of others, who has none for himself: And if the *Bishops* should once more be at the *Dissenters* Mercy, all wou'd speed alike, as their Predecessors did. We don't read of one Bishop in the *Usurper's* Favour, only the good Bishop of *London* had the permission to pray with the King at his Death, and to be a mournful Spectator of that dismal Tragedy.

L. So far I must own you in the right; nevertheless we low moderate Churchmen, (as the *Dissenters* call us) are willing to please them for our own good: I could also wish, That you high Churchmen were like us; tho these Opinionists make not one step towards a happy Union, it may be no Imprudence for you to gratifie and oblige them by all civil and lawful Condescensions and Compliances.

H. If by these Terms you mean an Allowance to please themselves, in the choice of Religion; the laying out our Money with them, or treating them with as modest obliging Language and Converse, as if they were Members of our own Church, then the *Dissenters* have no cause to complain, for want of evident Condescensions on our part: But if you would have us, for the sake of their wild and inconsistent Opinions and Practises, to part from our most Holy, Uniform, and Apostolical Religion, and so be more careful to please Man, than God: Then by such compliance they might have good reason to condemn us as the worst of Men. But Friend of mine! Here are two Distinctions that require a due Application of Mind, to get a right Understanding of Men, and of our own Duty in this Matter: We have some that Dissent from us merely out of a Principle of Conscience, who live a quiet and peaceable Life; give no disturbance to the Publick: These Men we pity, and think the Toleration well bestowed

flow'd on them ; in hopes that in a little time they may see their Errors, and return to the *Communion of our Church*. There's another, and worse sort, which are fitly call'd *State, or Politick Dissenters*, Men of some Wit, but very little Religion or Conscience, who set up for Popularity, do insinuate into the Affections of unthinking People ; not for any kindness to them, but only to be Great and Powerful, in leading and governing a prevailing Party. These last sort of *Dissenters* deserve no Favour or Compliance ; and these generally are they who vigorously oppose the honest Churchmen at every *Election*. None of the Church of *England*, nor the best sort of Dissenters, can endure the Thoughts of any *Papists* sitting in the House of *Commons* ; because such a Man having mixt and darkned *Christianity* with the Clouds of *Error and Superstition*, is a known Enemy to our *Reform'd Church* : But these *Politick Dissenters*, if strictly examin'd, are at a greater distance from the *Christian Religion* ; profess'd *Deists, Hobbists, or Socinians* ; their pernicious Books, and unsanctify'd Learning, have made them Mad. And what must thote People be, who place their Trust in such ill hands ?

L. Truly I have heard some of these Men talk extravagantly ; I doubt they are not sound at bottom ; yet they pretend to be of the Church.

H Yes, they may pretend so ; and to make good that Pretension, they have distinguish'd us into *Hgh* and *Low Churchmen* ; because the lowest degree of Religion, will best correspond with their Morals and Principles.

A Dialogue concerning Elections.

L. I beg of you, to set this Distinction in its due light, for I find, it has been made use of to bad purposes ;

H. You take it Right: It was designed to abuse the Church of *England* ; 'twas a device to unhinge us from our Duty, to divide us from each other, and to open a wide Gap, for Sedition and Innovation to come in at : And therefore, 'tis necessary for us, either quite to explode, this ill-design'd Distinction, or else, that it be better consider'd and known. *A Low Church-man*, is a False-hearted, popular, timorous, Time-serving man ; who at any Conjunction, can be so kind and Complaisant, so Civil and good Natur'd, to lay aside his Religion, to violate his most Solemn Oaths, his Duty and Conscience, and can be ready on all occasions to gratify the dissenting Party, though he grievously Sins in so doing ; this is your Low-flyer, your *Moderate Man* ; *A Low Church-man indeed!* For, such Wisdom is not from above ; if we believe an Inspir'd Apostle. *St. Jam. 3. 14, 15, 16, 17, 18. vid.* Methinks, every Low Church-man should tremble at the reading and consideration of that Scripture : It plainly argues such a Man, to have no Wisdom but what is Earthly, Sensual, Devilish. Whereas the truly pious and faithful High Churchman, who derives his Religion from Above ; from Higher and Nobler Principles ; He's pure and peaceable, gentle, easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy.

L. Kind Sir ! Tho' you sensibly touch my Heart, by clearly shewing me my former Mistakes ; I desire you, for my farther Information, and for the Publick Benefit, to compleat these Characters of High and Low, strict and moderate Church-men ; in order to a more close and particular Discourse about Elections.

H. You offer prudently ; I shall comply with your Demands, because they'r reasonable. We have already said enough, to convince any Body (not void of Understanding ;) of the folly and wickedness of being a *Low-Churchman* ; I may add, that such a Man, has always, a very Low Esteem of the Regular
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Clergy ;

A Dialogue concerning Elections.

ergy; stands in an Indifferency or Neutrality, in Matters of Religion, but is very Zealous for the World; Loves Sermons they don't lean too hard upon his particular *Vices*; but never values *Common Prayers or Sacrament*; will not be strictly bound to the Rules and Appointments of any Church; but wou'd be at Liberty to prevaricate upon any worldly consideration; can play fast or loose, with Religion; and like a Deserter betray the Church and Kingdom, to serve himself.

Hence you may draw the Natural and Lively Picture of a low Church-man; the Church of *England* hath often suffer'd mischief and can receive no Good, from such unsound Members, such loose deceitful Professors; and I'm also as certain, that 'tis no more safe for the Dissenters, than for the Church, to Vote for any Persons, that fall under this Character: The Presbyterians, Independents, Quakers, &c. Cannot expect great service, from such Church-men, as here describ'd; because, 'tis highly improbable, and next to an Impossibility, that a Man can be firmly true to another Party, kind and beneficial to other Religions, who is so scandalously unfaithful to his own.

L. In the next place, let's hear the Character of an High Church-man; what encouragement, what Reasons and Arguments, you can now give the Nation, to repose a surer Trust and Confidence in Men, who deserve that Character?

H. An High or True *Church of England Man* is one, who devoutly Worships God, who also derives his Religion from the Highest Wisdom: Sincerely owns the Authority of the Holy Scripture; upon which the Faith, Doctrine and Liturgy of that Church is intirely Built; One that lives up to the strictest Rules of it; that loves the Constitution, and constant Communion of the same; One, who does in all things, times, cases, and circumstances, espouse her Interest; gives her all the Demonstrations of Kindness and Fidelity; One, who being a true Christian, cannot dissemble with God, or the World; and yet, is of that meek, humble, sober, patient and charitable temper,

A Dialogue concerning Elections.

as to commiserate and pray for his Enemies of all sorts; is not for taking Advantages of all Offenders; nor, for insisting upon the utmost Rigour and Severity towards them; is one, who demeanes himself so equitably and fairly, in the Administration of Justice, in differences and contests, and in his dealings with all Men, through the whole course of his Life, as to promote the Welfare of Mankind, and as much as is possible for an Honest Man, to preserve Concord and Amity, one with another. *This is Moderation*, so highly applauded; such a Benign Temper, such a lovely Christian Spirit, and Principle, which, *the High Church-man* above all others doth commend and practice at this Day; Esteems it his Glory to keep the Medium, between the Two Extreams of Severity and Remissness; in fine, uses such great Moderation, as the Dissenters never did, or can use towards the Church, or towards one another: Hence, 'tis very concluding, that we should Vote only for those, whom the Dissenters call, *High Church-men*.

L. I profess, Neighbour! I begin to be asham'd, of my own Character; and do much admire and value the Account, you have given of an *High Church-man*.

H. My Advice is, that you firmly imprint these Notions in your Mind and Memory; for, though you now seem convinc'd of your Mistakes; and do give your Assent to the Truth, Reason, and *Authority* of my Discourse; I'm afraid, when you get into worse Company, (that of your own Party) you'll be apt to side with them, against the *Church*.

L. I Confess truly, that before this time, I never knew, or well consider'd what side was safest and best; I was easily persuaded to Vote, as my acquaintance lead me; without any due Regard to the Merits of the Cause, or the Worth of those Gentlemen concern'd in it; but Favours or Frowns, Trade, Profit and Self-interest, have too much govern'd me in all Former Elections. But now I give you my Word, and solemnly Declare; that if you clearly answer some Objections, lately

A Dialogue concerning Elections.

ely rais'd against your *High Church-men*; justify their proceedings in this last session of Parliament; and that you prove each to correspond, with your Character given of them; then, and on these conditions, it is, and shall be my firm Resolution, never more to give a Voice to, or with any *State-dissenter*, or for any Man, that's reputed, owns, or calls himself a Low Church-man, during the rest of my Life.

H. Let me hear your Objections; I make no doubt, but many things have been misrepresented; ill Stories designedly spread, to blemish the Reputation of our late Sitting Members; and to make way for the Advancement of some Invidious, Revengeful, or Ambitious Persons; I take that mans Reputation very little worth, which stands in need of so vile an *Artifice*, as to raise it, by the disparagement of others.

L. 'Tis warmly objected; that your *High Church-men*, were over-zealous in voting, and passing the Bill, to hinder Occasional Conformity; which, (say the Objectors) wou'd incapacitate many *Useful Men*, for *Publick Services and Places*; and seems to shut the Church-doors, to keep out Dissenters from joyning in *Her Communion*; and perhaps, it might extend so far, as the Repealing *The Toleration Act*.

H. To this complicated Objection, yet groundless, I thus answer; First, I don't find how you can make it out, that the Publick has any need of such Men, on whom you bestow that Commendation; we have a sufficient Number of honest Church-men, far better qualified to supply those Places, than your useful Men, who dare not venture their Lives in this necessary War, to preserve the Government; though they wou'd venture their Consciences to get Estates. Read the Bill, and you'll see, that the Honourable House of Commons needs no other Justification; not a Syllable in it to the prejudice or hindrance of any conscientious Dissenter in *England*; It was chiefly intended to keep the publick Administration in safe Hands; *i.e.* in such, as shall give good Assurance of their being true and

faithful and true to the Government in Church and State ; and to prevent the Mischiefs that may happen, from those Men who are engaged in a contrary Interest : But this Bill does not shut out any Man from Church-communion, nor doth it infringe, but expressly corroborate the Liberty granted by the *Act of Toleration* ; and contains a laudable Charity, in preventing the grand Deceit and Hypocrisy of Occasional Conformists ; Consider it as a wise Man ought ; was it not the Duty of these good Patriots of their Country, when they found a Defect in the Laws, for the Preservation of Piety and Peace, to make such other Laws & Provisions as might better secure the Church and Kingdom ? 'Tis no more than other Nations have done, and which every wise and understanding People ought to do : We more especially, because we live in an Age, wherein the most solemn and sacred Engagements, the Tests of Truth and Sincerity, are not effectual to keep Men honest, or to confine them within the Bounds of their Duty : But hardened Men take the Sacrament to a Lye, and swear to be true to that Church and Government which they hope to destroy ; this being a known Practice, so scandalous, so infamous, so full of Deceit, Ungodliness and Irreligion ; the Nation has no Cause to blame, but rather should have the highest Esteem and Honour for those excellent Lords and Commons that voted for this Bill.

L. But why was it to be tackt to the Money-bill ? That makes another *Objection* ; as if such Tackers, would rather hazard the Peace and Welfare of the Kingdom, than be baffled or disappointed in their Design ; and 'tis not unlikely, but we may hear some People clamour in the Field, (as they are instructed) *No Tackers ! No Tackers !*

H. If Churchmen wou'd take the Liberty to answer in opprobrious Reflections, they might justly reply, *No Calves-head Club-men ! No Calves head Club-men !* Because, these principally are the malicious Men, who devise and study how to bring our Best Senators, into Disreputation. These well un-

derstood the Exceptions against that Bill were small and trifling; They knew, it was even as necessary for securing Peace at Home, as *Money* was, to carry on the War abroad; they knew, that no good Subject or wise Man, would refuse his Consent to the Money-bill, while a potent Enemy was ready to invade us; they knew, that the House of Lords had before approv'd this Occasional bill, with some Amendments; so that notwithstanding a few hot Debates between the Two Houses, about Circumstances of Time and Modes of Proceeding, the Body and Substance of that Bill was adjudg'd good and proper, by a great Majority in both; Where then was the Fault of Tacking Two Bills together, which appear to have an equal Aspect upon the Publick Welfare? And as I ought to pay a due Respect and Deference to my Superiors, I'm willing to believe, that Want of *Courage*, not of *Fidelity*, was the Cause, that the whole House of Commons did not agree to be all Tackers at this time.

L. Ay, Ay; But we are told, that these Tackers are for setting aside the *Hanover* Protestant Succession, and when they had Power, wou'd bring in the pretended *Pr. of wales*; and soon deprive us of all the Blessings we had by the late Revolution.

H. This is like the old Trick, the groundless Fanatical Abuse, often put upon the Church, when they have no Arguments to offer against the establish'd Constitutions of it; then we are call'd Papists, Jacobites, or Men popishly affected; tho' the Authors of such Reflections, must know, that the Church of *England* is the best Reform'd Church in the World; and the surest Defence and Guide to preserve us from the Dangers of Popery, and the Innovations of Fanaticism. The Case is the same, as to the absurd Jealousies & Suspicions pretended, to abate the Respect due to these Churchmen. Have we not a Law to incapacitate any Popish Prince for possessing the *English* Throne? And who made that Law? Are not all Men in Place or Power bound to abjure the *Prince of wales*, (if there be any such Person)? And who do you think form'd that Abjuration Act? Is not

not the Succession of the Crown settled upon the Princess of *Hanover* and her Protestant Line? Who in the House of Commons more hearty to fix this Succession, than these honourable Persons now struck at? The pretended Prince of *Wales* can never come to overturn these Laws, and this Protestant Succession, without the Power of *France*; And who more ready than these Gentlemen to subdue that Power? by their seasonable, willing, and plentiful Supplies to carry on a vigorous War against *France*? And in reason, nothing is so likely to blast our Hopes of *Success*, as Separation from the Church, our own Divisions, and Occasional Conformity. I pray God, to abate the Pride, assuage the Malice, and confound the Devices of our Enemies; we pray against their Faults, not their Persons; we have Charity for those Men who have none for us, when we devoutly say as the Church directs; Forgive our Enemies, Persecutors, and *Slanderers, and turn their Hearts.*

L. This I do own; that you have fairly answer'd our chief Objections. I shall propose Two or Three things more; if you satisfy me in them, the Dispute's ended.

H. Go on, I'll serve you faithfully, as hitherto.

L. Why shou'd these Members of the House of Commons take so much upon them, as to meddle with Religion? Are there not *Bishops*, and Convocation-men, able enough to discharge that Province?

H. I grant it; if they were not obstructed by Passion, Prejudice and Partiality, and provided that the whole Nation wou'd be guided by them: But all their Conferences and Debates, their Canons and Orders agreed on, in these Ecclesiastical Synods, wou'd have but small Influence upon the People, unless establish'd by Act of Parliament. And, to be plain with you, there are too many *Low Church-men among the Clergy* Men of mean Spirits, and worldly Tempers, who are not so mindful to preserve the Church, as to get and keep the best Preferments; such seeming Friends do far greater Mischief

our Religion, than the profess'd Enemies of it. Besides all this, you must know, that the Care of Religion is also the Duty of Magistrates, and all in Authority; because, Government without Religion, wou'd turn into Craft, Injustice, Violence and Oppression; and Religion divested of Human Laws to govern us in its outward Administration, wou'd in a little time grow wild and extravagant, be turn'd into Schism, Faction and Rebellion, Low and no Church. Now there's so strict a Connexion and Affinity betwixt the Religion of the Church of *England*, and the present Government in the State, (according to the Sanctions and Constitutions of both) that they must either stand or fall, live or die together; and consequently, he that is not a real Friend to both, may be justly suspected to mean well to neither. Does not every good Man value Religion, as a Matter of the greatest Weight, and nearest Concern to him? And would the Dissenters have an *Irreligious House of Commons*? Do you think, that meer raising of Men, Money, and other necessary Provisions for War, will make our Armies Victorious, without God's Blessing? (We dare not think so) and I am certain, that none but unfeigned Worshipers can obtain it. It was therefore concluded necessary, to have Occasional Hypocritical Conformists, either reform'd or excluded, lest they should bring a Curse upon us, and not a Blessing. And for these Reasons, these Honourable Religious Gentlemen, had a most prudent and seasonable Care for the Church.

L. But, suppose I wish well to the Church and Kingdom, and in my Conscience am satisfied, (as I now am) that I ought to give my Vote only for those Gentlemen, who have been faithful in their Trust, and are undoubted Friends to the Publick: Yet if I have a Father, a Patron, a Landlord, a Brother, Kinsman, or Benefactor, who desires, or perhaps commands me to Vote for an ill Man, quite contrary to my Judgment; and tells me, I shall lose his Favour if I don't Vote as he directs; I heartily beg your Opinion and Guidance in this difficult Case.

H. Though

A Dialogue concerning Elections.

19

H. Though every Man is not capable to judge for himself, without the Assistance and Direction of others; yet he ought to be very cautious, of being impos'd on, by any Man, lest he Act contrary to Reason and a good Conscience; and 'tis a hard thing to frame such an answer in this case, as may fit every particular Mans Duty herein; in general, I lay this down for a Rule, that the Person voted for so far as you can learn, be a hearty Friend, to the Establish'd Government in Church and State, and if your Father, Patron, Landlord, &c. shall Command or importune your Voice for any Gentleman not so qualified, you are to consider; 'Tis your Duty to prefer the publick good, before any private consideration whatsoever; that you shou'd do nothing (in this case) for any personal Relation or Favour; for, the publick Welfare is of greater Value, and requires a stricter Regard than your own private Honour or Gain; and you ought therefore to employ your Pains and Interest, for such as you verily believe will do most good to the Publick, for, otherwise; If such an high Office shou'd be bestowed, by your means, and without good Consideration as to the Merits of the Person Voted for, (only to shew your Duty or Respect to a private Person;) this is a selling the Publick to pay one's own private Debts and Obligations. Every Man ('tis acknowledg'd) owes a Duty to his *Father, Patron, &c.* Yet all these can lay no more upon us than only private Obligations; but we owe a greater Duty to the Publick; which shou'd therefore be paid in the first Place; And no *Parent, Patron, Landlord, Brother or Friend*, hath any just cause to be offended (if doing my Duty to them in all things proper to it,) I yet prefer the Duty I owe to God's Church and to the common-welfare of the State, before and above any secret Intercessions, or Commands, from my private Benefactor.

L. But what if I have already given my Word, my promise to Vote for New Members, who want the Qualifications you

Advise to; what must I do now? If I don't Vote for them I break my Promise; if I do, I'm in Danger to wrong the Publick, as well as my own Conscience.

H. I acknowledge, that in all Contracts, Covenants and Dealings, Men ought to have a great Regard to their Words and Promises both in giving and performing them; for, if the thing be lawful and fit to be done, though to a Mans private Dammage Hindrance or Inconvenience, yet he is bound to make good his Word; because he has a natural Right to give or dispose of what was intirely his own; but, if the thing promis'd be in it self unlawful, that is against the standing Rules of Justice or Charity; and especially wherein the publick Peace and Safety is endanger'd; In every such case, the Word or promise so given, is *ipso Facto* void of it self, loseth all its Obligation, farther than only to Repent of it. Suppose, for Instance a Man shou'd happen into such Company, who under pretence of Religion, contrives Rebellion; he's taken with their fair Speeches; and at last, is drawn to favour, Countenance and Assist these Men, in their unjust and pernicious designs; he knows them to be Men of Passion, Ambition, Prejudice, or Revenge; yet he inconsiderately gives his Word, to place a Power in such Hands, as may put the Church and Kingdom in Confusion; and Peradventure, act over again all that Disloyalty, Sacrilege, Violence, and Injustice, practised from the beginning to the End of our late miserable Common-wealth-usurpation; nay, though he shou'd Subscribe his Name, and ratify such a promise by a Solemn Oath or Affirmation; (as the *Jews* did in carrying on their design against an *High Church Apostle*) in this, or any like case, every Gentleman, Freeholder, or Freeman (who has been decoy'd by Evil Company, to make a rash Promise tending to such dangerous Consequence;) may as freely and honestly Vote for his Old Friends lovers of the Church, as if that new Promise had never been made.

A Dialogue concerning Elections.

21

L. If this Notion be right as it appears to me ; and all the *LowChurch-men* in *England* had the same Instructions you have here offer'd ; Our New Candidates wou'd gain no Ground, no Advantages, no Votes ; and if an unlawful Promise doth not bind ; they have courted, written, brib'd and treated for nothing, but vain Words.

I have but one slender Objection to add, (which I pickt up among the meaner sort of People ; and 'tis made use of, to create a disrespect towards many Worthy Gentlemen ; what ? (say the *Party*) will you Vote for or with them, who have debarr'd their Poor Neighbours from the Liberty of Hunting, Fishing, Fowling ; and taken away their Guns, Dogs, and Nets ? &c.

H. This is, (as you say) a slender Objection ; and answer's it self ; and therefore requires no great skill to remove it. All Men are not equal, nor ever will be ; the known Laws of the Realm (by which we ought all to be Govern'd) have invested the Nobility and Gentry, with divers Priviledges and Liberties, which Men of meaner Condition are not allow'd but strictly forbidden ; and unless these times of Liberty were intended to set all People level, and to take off all Distinctions amongst Men, I can see no Face of reason for this Complaint. We have known some Freeholders, by forsaking the Rules of good-husbandry, setting up for Gentlemen in their Sports and Expences ; have sunk in their Estates, and come to Want ; the labouring Man's time is pretious ; the poor's Rates increase in every Parish ; Idleness is a sore Disease, and brings many Inconveniences to the Publick, as well as to Private Families ; and, are not those Gentlemen much to be commended, who like Honest and Able Physicians, prescribes some severe Rules, which Perhaps may seem hard or ungrateful at first ; yet are intended for the Patients good, and commonly proves so, if well observ'd. How can it be a fault in any Gentleman to preserve his own Rights ?
and

A Dialogue concerning Elections.

and at the same time is charitable to his Neighbours, in not permitting them to impoverish themselves and Families: If the honest Country-men would wisely consider these Particulars, this unjust Calumny will be ashamed to shew its Face at any Election.

L. My dear Friend! I most heartily thank you for the Satisfaction you have given me by your prudent Discourses; I hope Sir, I shall ever make the right and best Use of them.

H. I'm glad at Heart if I have done you the Service I intended; I have faithfully answer'd your several Objections, and you confess those Answers are to your Satisfaction. Now, give me leave to try your Sincerity, in a few Questions.

Quest. 1. Will you ever hereafter disown and reject the Character and Practices of a Low Church-man, State-Dissenter, or Occasional Conformist?

Answ. I utterly disown and reject them; and do think no such Man fit to be entrusted in Parliament, notwithstanding his empty Pretences of Sobriety and Moderation.

Quest. 2. Do you now apprehend that all the Objections rais'd against the Tacking Members, are frivolous, causeless, malicious and invalid?

Answ. I now think, and am firmly perswaded they are so; nothing but Fanatical Tricks new vamp'd, on purpose to abuse and set aside these well principled, knowing and experienc'd States-men, and to get the Office and Power into other Men's Hands, who, (Ten to one) will never deserve such a Character.

Quest. 3. Come then, be as plain as you can, tell me your real Opinion of an *High-Churchman*.

Answ. Why to speak the Truth, he is the only Man fit to be entrusted in Publick Affairs, one who is always steady to his Principles, who will neither Trim for Interest, nor be byass'd

Byass'd for Advantage; who has more Courage than to desert a good Cause, and more Honesty than to favour a bad One.

And therefore I here declare my Judgment, (upon most mature and deliberate Consideration) that 'tis most safe, honest and advisable, for the Free-holders and Freemen in each County and Corporation, to look through the Deceit, the evil Policy of those Men, in raising of scandalous Reports, in opposing the Church, in pushing so very hard for the Honour of Government, that they even threaten us with a Civil War at every Election. *My Brethren!* Don't by any means unite with such Men, who, 'tis to be feared, wou'd be glad to see this Kingdom overspread with Confusion. We have *War* enough abroad, why shou'd we be tempted to be at odds and variance at home?

How glorious was the Prospect! How delightful the Appearance! when the whole County met in the Field, without the least Dispute, Disagreement, or Opposition: 'Twas then talk'd of as a noble Mark of Honour and Reputation, that the Gentlemen and substantial Freeholders, were so happily united, that there was not one harsh sowre Dissenter open'd his Mouth to spoil the Musick; all unanimously agreed in the same thing: And must we now lose *Our Glory*, with our most Faithful Representatives? lay them aside for doing well? Can we be so void of Prudence, and so inconstant, as to change old Friends for new, and run so great a hazard of being sad Losers by our *Change*?

Come Gentlemen and Neighbours, let us continue Love and Friendship to each other; and never give our Enemies the Advantage of dividing us: For, if ever this Church of ours is again ruin'd and undone, it will be so, by the Inadvertency and Disagreement of our own selves; our Enemies will do all in their Power to pull down the Church

A Dialogue concerning Elections.

with our own Hands; that if the Project fails, the whole
 Name may not be laid at their Door. Let's then look about
 us, act with Steadiness, Resolution, and Integrity in our sever-
 al Posts, beware of those that lye in wait to divide us; be
 true to the Church and Government already establish'd; pre-
 fer the Publick Good, and the Satisfaction of an upright Con-
 science, before any private Consideration, Civility, or Com-
 plement whatsoever.

High-church. I perceive I have had the Happiness to make
 One True Convert; and do heartily wish, this *New Friendly*
Debate (intended to serve the Publick) may have the like good
 Effect on all that need it.



F I N I S.